

THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

730 E. 17TH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. I

NOVEMBER 29, 1919

Number 46

THE NEW THANKSGIVING

JUNE B. BENEDICT

IT HAS been the immemorial custom on this national feast-day, to give thanks for the year that is past, the year remembered for its blessings and its trials from which we have so triumphantly emerged. We keep our eyes on the past in grateful remembrance; and our memory carefully separates the chaff from the grain which we have garnered. We try to forget that which is unsatisfactory, we put aside the memory of the peoples and the countries seemingly desolate, and we frugally accept the Lord's goodness as due to us and our race, rather than as the manifestation of His Law of Supply, exemplified in and through us. The God of Our Thanksgiving is very much like the Gods of the Hebrews, dealing out death and pestilence to our enemies, good harvests and round riches to "his chosen people."

One can't read the Psalms without thinking of the analogy of that other "chosen people," God's anointed, our forefathers, who first instituted this annual celebration of prayer and thanksgiving on the rock-bound shores of Plymouth in 1621. It was not only a day of Thanksgiving for the perils escaped but a Thanksgiving as well for the freedom of word and action that they had found there on that primitive frontier, a freedom that has continued in America, at least in religious matters, until the present day. The Pilgrims believed that government and religion should go hand in hand, much as the Israelites believed it and their religion and their government were merged much in the same way, but unlike the Hebrews, it was the government that survived, until now we find that the old genius for religious freedom has become the new genius for free government and partakes largely of the same spirit, if it is not identical. We are beginning to realize that of the two it is the more generous endowment for a modern people.

Has not the day come when we should all be able to change our Thanksgiving for benefits-received, for the Thanksgiving of sure knowledge of Benefits-to-come, and when we can thank God for them just as surely?

The passing of the Old Thanksgiving was vividly brought home to me by a story told by Ruth Comfort Mitchell when she was in Denver. It had to do with Thanksgiving in New York City, where the children mask as they do here on Halloween. She saw a small boy in a horrifying costume who held out his hand and begged for pennies. "Yes," she said, "I'll give you a penny if you will tell me what

you are celebrating." "Thanksgiving," answered the child. "What is Thanksgiving?" The little Yiddisher hesitated a moment and then looking her full in the eye said,—"We thanksgiving because Jesus saved us from the Indians."

Thanksgiving in its old balance of the human with the spiritual, in its ceremonial aspect of Tithe-Paying to the Great Protector, the Liege-Lord, is doing away with itself. But Thanksgiving as a constant out-reaching of humanity towards the life of the spirit in relation to every activity of man at each moment of its existence, has just become a part of our religion. Once upon a time we felt it sacrilegious to think of spiritual being apart from Sunday services. Now we think of ourselves as sacrilegious if we become separated from its realization at any moment in our day.

It is not that Jesus the Christ "saves us from the Indians." He saves us from the selves that have been content to dwell on the surface of life, he saves us from taking for granted any benefits which we may have received, he teaches from our sub-conscious minds what he taught so triumphantly on earth, that all life is fluid, that the emotions of this moment are being bound inextinguishably to their results, that *we are the ones who have separated the causes and the results, who have seen life broken up in tenses, not the Father.*

There are no tenses in Process, but until man looks back at life from the vantage point of understanding, he believes life to be made up of past, present and future. Until that moment he cannot say with Jesus, "The Father and I are one."

We are asked to be as little children when we render thanks for that which is to come. The mature mind has not learned to count on the Future as already settled but it does know that its *own powers cannot settle it and that by its own power it can only learn the law that operates, not days or months or years in advance, but flexibly from moment to moment.* The Law that was given the children of Israel thousands of years ago from Mt. Sinai on tablets of stone is cherished just as bindingly in some of our churches today for us of the Twentieth Century! And yet, we have added to those Laws. Jesus added to them and we continue adding to them individually. The religious child was told "Thou shalt not." The religious stripling is told "Thou shalt." What the religious Adult will be told, lies far in the future of the race.

So it is with the Eucharist of Thanksgiving. To give thanks for the work to be done in the Kingdom, to give thanks for the very testing-ground of one's faith, to bless life by the conception of its power, to bless the world one lives in by the realization of its omnipresent spirit of Harmony, to bless one's loved ones with the sense of their basic perfection, all this belongs to the new understanding of what it means to give Thanks.

It is not a rite. It is a State of Being.

MUSTARD SEED

"If ye have faith as a grain of mustard seed, nothing shall be impossible unto you."—Matt. 17: 20.

There are many rounds in the ladder which leads to the Divine Self. To step to a new round on the ladder, we must *give up* the round on which we stood just before. In no other way can we ascend. The old life must be *given* for the new. The caterpillar "sold all that he had" to buy the butterfly self he came to be. Day by day we give up our life that we may receive it. All life is expansion,—expression. If we would receive, we must give,—give up the old ideas for the new; the old habits for the new; the old body for the new. "Give and ye shall receive" is the *law of life*. How few realize that the *giving* comes first!—*Florence Crawford in The Comforter*.

"My peace resteth in me.

My soul is calm and sits content.

Serene, I look upon all with love; nothing can undo me.

If earth be not sufficient for me, then will I call upon the stars.

To whom shall I turn for the law of delight, save that I myself am that law.

Love encompasseth me:

Richly I give and as richly receive.

My wish for every good thing lights the steps of him who would be my enemy.

My desire for knowledge is its fulfillment.

I have peace and freedom in the law.

My faith is everlasting.

My body is sound and pure; atoms of strength continually renew me.

If a great soul have been in error, let there be no vanity of regret; it shall be no lasting hurt to him.

It is a parcel only of its own environment and is powerless to stain the soul which forever progresses.

Yet concerning every event of life, I will make of each an attribute fine and good—taking joy unalloyed of each.

There shall not be a cloud between my soul and the light. I am dependent upon none of these.

I am the best proof of myself and the last test of myself."

—*Henry Christeen Warnak*.

"Within your eternal being is all you seek."

"All life is filled with intelligence, whether it moves in the brain cells of a great soul or lies quietly in the pebble at the roadside."

Claiming Our Birthright

WE CANNOT begin too soon to claim our birthright. When we let go of all thought of limitation, we commence to see the light, and unfold into consciousness of our oneness with God.

The old doctrine sets God and His inherencies apart from humanity, regards as sacreligious all trespassing on those qualities; but the newer belief interprets more literally the words, "I and my Father are one," and on the strength of that belief lays hold of all that God is.

It is a mighty power when one realizes, if only in part, the place man holds in Divine Consciousness, and that we are partakers with Him of wisdom, love, life and joy. Those of us who are believing in sickness, are limiting ourselves, perhaps more than in any other way. There is no real freedom without health, and we must so work with that belief as to replace it with the true one of wholeness and life. Get rid of the old mental attitude, direct your thoughts along lines of peace, joy and love, and the right interpretation of life will follow, bringing with it the bodily rejuvenation which is inevitably a part of the whole.

A belief in lack should be treated similarly. Stop centering the attention upon what one has not; open the eyes to the abundance at hand, and a steady attitude of trust and faith will bring you into the consciousness of the fullness that abounds.

Jesus said, When you pray believe that you already have that for which you ask. All things are in the invisible before they are visible, and it is demonstrable, both spiritually and materially, that an *unwavering* faith is the medium by which all things are made possible.

Inharmony cannot exist when we are evidencing love in its entirety. I have known instances when bitterness and hatred have been turned into friendship and good will, and that too, through no other medium than that of good thoughts persistently adhered to.

If you are having a misunderstanding with your friend, my advice would be to give up that worn-out notion of trying to convince or convert to your way of thinking by argument, but keep true to your basis, and leave the Spirit free to adjust all difficulties, while thinking constantly thoughts of love and peace. Harmony will follow, the Invisible Medium will bring it to pass.

It is both interesting and curious to note how sensitive little children are to the mental attitude of their seniors. Are not their instincts wonderfully attuned to the good and true in people? How quickly they recognize and respond to what is best. One does not need to say, "I love you." They respond to the thought as naturally as the bee seeks the flower, and they never make a mistake.

As we become more advanced in spiritual development, we must look deeper than externals, or even personal thought, to the real self, which can be only love and harmony, and is in fact, the individual expression of God.—M. W. G.

"There is as much truth in the poetry of life as in its prose."

THE RETURN OF THE EXILES

AGNES M. LAWSON

THE history of the Return introduces us to a new people, the Hebrew nation has changed into the Jewish Church. We hear no more of idolatry, that phase of the national childhood being over, so we may call it the end of the first period of life. Broadly speaking there are three great periods to individual and national life. The first, the development of the national life, is in the individual the development of the physical life; the childhood period. In the second period we find the growth of the mental life, the systematizing of knowledge, the learning of co-operation, organization, and the turning to higher ideals; the manhood period. The third is the spiritual life, in biblical pages the Christian era, the reign of spiritual man.

We enter now on the second period of Jewish history, dealing with a new people, the Jews, broadened by contact with other nations, a chastened and disciplined people. As in our childhood period physical prowess is the great goal to be striven for, in the nation it is national power. But growing side by side with the physical man was the mental man, to bring the physical into subjection, and the restraining power of the national life were the prophets. These have now such ascendancy in the new life that around their written words a church and national organization grows. As the dethronement of the national life came with the captivity so the physical man is dethroned when the mental man takes possession by subordinating the body to mental discipline. In the third period, the Real, the spirit, comes into dominion, and both the body and the intellect are reduced to servitude, which however is joyous, spontaneous service.

These people are not going out under great warriors to conquer, but they are reconstructionists, with the zeal of hardy pioneers, animated with an intense love for the traditions and historic places of their race. The waste places are to be rebuilt as foretold by their prophets, and their literature and religious ceremonies will be systematized, and the nation re-organized. They do not work under taskmasters, but voluntarily yield themselves to scribes, teachers and rulers. Well seasoned and disciplined lives confront us now, marching forward with definite purpose and constructive ideals to retain all that is their inheritance, to rebuild on the old national sites, and await there the fulfillment of their prophecies.

The great National and Prophetic literature is changed to Ecclesiastical Histories and ceremonies. The national history is re-written by the churchmen and called Chronicles. Haggai, Zechariah, Ezra and Nehemiah are the names which stand out most conspicuously at this period. Different men from the preceding period because the times are different. Men make the times, and in turn the times make the men. Great men answer the call of the needs of their own periods, supply it and therefore become the mirror in which we see the consecutive steps of history.

Great spiritual ideals come from youth rather than manhood, so we find that the great prophets belong to the past rather than the mid-period. The

middle period is interesting for its discipline, accuracy and active work rather than for any new ideals or dynamic climaxes. These belong to the third, the spiritual period, in which all the ideals of youth culminate. "The first shall be last" and so in mid-time, we eliminate, separating the wheat from the chaff, and establish in consciousness the true, and "wait" for the promised Messiah, the Real of us to descend upon us and take possession of its own.

Fifty years after the fall of Jerusalem, 538 B. C., in the first year of his reign over conquered Babylon, Cyrus permitted all of the Jews to return to Jerusalem, who wished to do so. He also gave them the vessels which had been taken from their temple. Many Jews had grown rich in Babylon and held influential positions who did not wish to return and face the hardships and privations of what would be pioneer work; but they contributed liberally to the returning captives, under the leadership of a descendant of the former reigning house of Judah, Zerubbabel.

The company came to Jerusalem and immediately began work on the temple and laid the foundation of it. Work on it was stopped by the jealousy and interference of the Samaritans, a mixed race of portions of the lost ten tribes who had intermarried with the heathen nations about. These people still called themselves followers of Moses, but were largely idolatrous. The foundation lay for sixteen years, and in 520 B. C. the zeal of the city and temple builders received an impetus from two complimentary yet wholly different characters, Haggai and Zechariah. These men set themselves to the task of rebuilding the temple; Haggai from the practical standpoint of a business leader who stimulates to actual work is the man of the hour.

Haggai, with that faculty which all practical people have, knows when the opportunity comes to do a thing it should be accepted. Darius had attained the throne of Persia, there was some doubt as to his actual right to it, and he was kept so busy with this affair that the province of Judah is left much to itself. At this opportune time, Haggai with the old direct method of pre-exilic prophets raised his voice, "Thus speaketh the Lord of Hosts saying: This people say, It is not time for the Lord's house to be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you yourselves to dwell in ceiled houses, while the house of the Lord lieth waste?" And the encouragement of the leader, not the driver is in his words: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land and work; for I am with you. The silver is mine and the gold is mine. The latter glory of this house, shall be greater than the former, saith the Lord."

Zechariah, "Whose mystic visions are as untranslatable into prose as those of Percival in Tennyson's 'Holy Grail'" (Abbott), a priest who makes his appeal to the imagination of the people, is a

splendid combination with the practical layman, Haggai; these two kinds of men should always work side by side. The practical man must have vision, or he works around in a circle with no expanding models, the seer must have the power to get his vision over into expression, else they fall still-born by the way. This prophet shows in his work the influence of Ezekiel, and of Babylonian art with its mystic imagery.

Zechariah gives us the secret of work, which will not waste but increase our power. Work by his method and we astonish ourselves with our accomplishment. In fact we never do anything except what we do under this rule; everything else will be torn down a useless expenditure of force. When we blindly rush ahead in the human way, we do not *make*, we *mar*. "Not by my might, nor by my power, but by my spirit, saith the Lord of Hosts." And the easy way to the goal, simple receptivity, he also sees: "Be silent, all flesh, before the Lord, for he is waked up out of his holy habitation."

His mystic name for the Messiah is "The Branch." When this great day arrives, and "The Branch" is with us, "In that day shall ye call every man his neighbor under the vine and under the fig tree." Pre-exilic prophets had seen the great day of the Lord, to be destruction, when the Lord would overthrow wickedness; but Zechariah sees the breakdown of national borders and differences in creeds; in the great day when the Fatherhood of God and the brotherhood of man is an established fact, which holds the race in unity and peace. Under this inspiration the Temple was completed.

(Continued in the next issue)

THANKSGIVING

"I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live,
I thank thee more for bread to give.

"I thank thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place to rest,
But more for shelter for my guest.

"I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is thy love I share.

—Robert Davis, "Outlook."

Do you wonder why you do not have more power with God to prevail with men? God cannot use to His own glory anyone who is filled with self.—Anon.

No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—Owen Meredith.

Signs That Follow

MY sister, who is living in California in the locality where lovely Tokay grapes grow in abundance, wrote me how the grapes were saved from rain by realizing the Presence of God. She and her husband own five acres and had a large and abundant crop this year.

Rain will render the grapes useless for packing, and when she saw heavy clouds looming she called her husband; they hurried to the vineyard in their car and all the way there she was just knowing only the One protecting Power, and since Divine Wisdom had guided them to buy the acreage, that same Wisdom would help them harvest the crop.

It soon poured down rain in the town and up to within a block of the vineyard, but there there was only enough dampness to lay the dust a trifle.

When we seek and ask with Understanding of the Law, we find only Good. J. C. C.

THE THING THAT INTERESTED ME MOST IN THE PRIMARY COURSE

The fact that there is no physical causation has been presented to my mind in many ways before. I have had difficulty in believing that it was really the truth. The logic of it has appealed to me many times previous to my study of these lessons, but now I am actually beginning to comprehend the glorious idea of Creation.

During these weeks I have had the companionship of mature men and women seeking this same light, and what is of still greater moment, I have heard from their lips the testimony of how they have demonstrated beyond the shadow of a doubt the efficacy of the spoken word, again emphasizing the truth that all things and events have their origin in mind only.

But the most satisfying proof is that I have demonstrated healing for myself, both outer and inner, showing that healing is not a special gift for the few only, but may become the experience and joy of anyone who believes. I rejoice that the dawn of a new day has broken for me.

STUDENT, PRIMARY COURSE.

He who was master of all conditions, who knew the possibility of humanity, said, "He that believeth shall do the things that I do." And the Apostles, according to the Acts, could heal even to the raising of the dead.—J. S. P.

"Discern thou but Goodness, Beauty, Harmony and Mercy in all and in thyself, and thou shalt come forth into the cold daylight of the Conscious world other than thou wast, a Child of Day—radiant as the summer's sun. The responsibility of Being is on Thee."—From *The Shrine of Silence*, by Henry Frank.

I defy time and change. Each year laid upon our heads, is a hand of blessing.—George William Curtis.

"Our work counts for more than our talk."

The Divine Science Weekly

Published and copyrighted by the Colorado College of Divine Science, 730 East Seventeenth Avenue, Denver, Colorado.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

NONA L. BROOKS, Editor

Yearly subscription two dollars. Single copy five cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

THE International New Thought Alliance has been taking long strides in the right direction during the past two or three years; it has been moving rapidly towards the Christ standard. At the last convention, held in September, it adopted the following resolution:

"The universe is spiritual and we are spiritual beings. This is the Christ message to the twentieth century, and it is a message not so much of words as of works. To attain this however we must be clean, honest and trustworthy, and uphold the Christ standard in all things. Let us build our house upon this rock, and nothing can prevail against it. This is the vision and the mission of the alliance."

Our Divine Science College can stand with the Alliance on such a platform and the trustees decided at its last meeting to accept the invitation to become members of this body. There are great opportunities ahead of this organization and a long pull and a strong pull and a pull all together will accomplish a mighty work.

Seasons come and go each marking a year of progress. It is easy to note individual advance, national and racial not so easy. But eternal progress is the law and when we stand off and view longer stretches of history and current event we see that the world is steadily moving forward. Times of unrest and upheaval, like the present, are usually times of greatest growth. I believe we are advancing rapidly now; we do not have to have such "growing pains" as the world is experiencing, all development may be accomplished harmoniously, but there are many who will not. However, one of the supreme reasons for heartiest thanksgiving is that we are coming to realize that back of the chaos of modern conditions for which man's ignorance is entirely responsible, is the Eternal Purpose and It is working It's Will in spite of and even through the strife.

We may look for the Self-Assertion of the universal One; quietly and persistently it is drawing men to Itself. Its consciousness is to become world-consciousness, and then no one will say to his neighbor, "Know the Lord for all shall know Him from the least to the greatest." Let us hasten the day, for it lies with those who see to be very true to their vision. God is a living, active presence in the world but many are blind to this truth and therefore the darkness. Ye are the light of the world, said Jesus to those who knew. It is the province of light to shine and within its radius there can be no darkness. Let your light shine.

In the meantime before the delectable dawn of

this new day we are to enjoy not only the vision, not only the certainty of the blessed outcome of it all, but the beauty and richness and goodness of the present moment. Day by day we receive unfailing gifts from the Infinite Bounty. We receive them with thankful and joyous acknowledgment.

The Colorado College of Divine Science.

My dear Friends:

For some weeks I have been reading your literature and am very much interested.

Will you kindly tell me the attitude of Divine Scientists to Roman Catholics or those who have left the Roman church? Do you teach and treat those who have formerly been Roman Catholics and who have now left that church?

I shall be thankful indeed for this information.
—N. M. R.

My dear Miss R.:

Your letter inquiring about our stand in regard to the Roman Catholics has been received, and in reply I would say that we have no clash with any denomination in the world. There are members in our church who have been Catholics; we have patients who are still members of the Catholic church.

We are absolutely tolerant of other people's opinions. They are no more "outside of the pale" than we are. There are beauties in the faith of the Catholic as there are beauties in the faith of the Divine Scientist. They have done and still are doing their work in the world; we do not believe that they think as deeply into Truth as we, but they believe in prayer and so do we. We believe that we are Sons of God now and can know the Father's plan for us. The Catholic does not know that he is a son of God, but considers himself a servant in the house, one who does not know the wonders prepared for him.

If you are or have been a Romanist let me assure you that that fact can make no difference in our attitude toward you. The Truth is for all, it is for you.

Trusting that you will find your every need met by the Truth in which you are beginning to be interested, I am

Yours most cordially,
RUTH B. SMITH, Secretary.

I shot an arrow into the air,
It fell to earth I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—Henry W. Longfellow.

We are born to do benefits.—Shakespeare

OPTIMISM

EXTRACTS FROM THE LAST THANKSGIVING SERMON OF PHILLIPS BROOKS*

"And God saw every thing that he had made, and, behold, it was very good."—Gen. 1: 31.

THE creation of the world is complete. The heavens above, the earth beneath, the water under the earth, are all there, and the multitude of living creatures; and God, the creator, declares they are very good. A man makes some thing. He has made it, and then passes judgment upon it. The artist looks upon his picture, the poet upon the song he has sung, the inventor upon his invention. It is of infinite importance to him whether it is good. These things are feeble pictures of the scene set before us in these closing verses of Genesis. God himself was brought forth in that world. It is a part of his own being. He is looking upon himself when he looks upon the world.

Behind all progress, behind all life any man is living at any moment, there always will sound a great undertone which must beat through every conception man must have of himself and his fortunes—this first utterance of God when he looked upon the earth, "and, behold, it was very good." I know not what words could come to us on Thanksgiving Day, on this day of rejoicing, so richly as these words of God himself when he looked forth on the new-made world, "and it was very good."

There are two different facts to be noted with regard to man and his work and progress. One of them is the actual condition of the world, and the other is man's conception of it. They belong together. The one is the essential nature and character of the world, and the other is what man thinks with relation to the world. They are two different facts. The one is objective, the other subjective; that which exists in fact, and that which exists in thought. It is good for man to study these. He is studying the great conditions of life—how the hills were built, how they are building. He is studying history, and economic and social life. Along with the actual facts it is well for man to see whether his thoughts and feelings concerning them are right. What does man think of the world? God proclaims it is good. He looks abroad and sees, as no human being ever began to see, all the possibilities of evil, all the issues involved, every sin that has been committed or is going to be, all the dangers and perils; and yet there remains the everlasting word of God that declares it is very good. Now, does man take that same view of it? As we listen to the chatter and musings of our fellow-men, we find there are two distinct conceptions on the part of men, one which coincides with the voice of God, the other being directly opposed and contradictory to God's word. They come to us out of our homes and out of our streets—these two conceptions, one that it is a bad world, and one that it is a good world. One man calls himself a pessimist, and believes that this world is distinctly a bad one, and that it is moving on to more evil. He sees evil behind every hill, beating in every pulse, in every movement and in every development of human life.

What right have we who are optimists to be optimists. One of these two great classes of men forever delightedly, enthusiastically repeats the

words of God, and the other denies them every day. It is necessary that we should explain exactly what we mean by optimism. To some, to many people, it is a silly sound. The pessimist says, "Yes, you have not been in the slum. You have not looked upon pinched faces. Therefore you say this world is a good world." Now our claim is, the more, the longer, a man lives, the more of an optimist he is. This is a time of definition. It is not so much a time when people believe this and disbelieve that as one when we dispute about our terms. The world is going down into profounder thought and understanding because it will believe or disbelieve with an intenser action of the soul. What do we mean, then, by optimism? It is not a thing of temperament. It is not that certain people are born with cheerful dispositions and other people with gloomy souls. There is that predisposition this way or that way; but natural temperament alone would make man no more than a brute. Nor is optimism the belief that this is a thoroughly good world in which we live; nor is it simply a careless passing over of the evils of life because we do not choose to look at them. On the contrary, a man is an optimist just because he thinks the world a good one, because he sees the whiteness in which God made it, because he sees its possibilities, behind every accomplishment. The optimist is the one who feels most bitterly and fully the sin and degradation in the world. Nor is optimism a way of seeing how everything is going to come out for good. A man says, "Tell me what is going to happen; how is this evil to be eradicated." When I say, "I cannot tell," he turns to me and says, "What sort of optimism is that which does not know how the accomplishment is to be?" But the full, complete fulfillment of life would not be that. I know the time shall come when I shall enter into knowledge and truth and into communion with God. Optimism is not personal temperament, nor careless, idle desire, nor simply a broad, clear anticipation of every detail in which the world is going to work itself.

On the other hand, what is it? It is a great belief in a great purpose underlying the world for good, for human fulfillment, which is absolutely certain to fulfill itself somewhere, somehow. Where, how, I do not know. No man does know. There is this underlying purpose, in which there are perpetual hindrances, but more and more asserting its own fulfillment. That is optimism. That is what God saw when he looked upon the world and knew. Do you think God was surprised or disappointed when, by and by, the creature he had created, sinned? Did not God know beforehand the possibility, the power of sin? The optimist hears underground, and sees every now and then breaking under the surface, in the Everlasting Presence, the hope that such a history of man has not been able to subdue. The hopes of man, the thoughts of man, are facts, as true as the mountain that stands, the battle that has been fought, the reformation that has been made; and this hope of the certainty, the fact that optimism

exists, that man is able to conceive of it and keep it, is, in a certain sense, proof that optimism is true.

The deepest life of every human creature, wherever it shows itself, is found in reaching forth in sympathy and acceptance, in the everlasting presence of optimism, the hope that justifies itself, and the growth of responsibility and human brotherhood. It is no trifter who believes in those things and reads their secrets. Let us get rid of the idea that optimism is a mere expedient for happiness, that it is a gay and cheerful way of looking at this world. That there is before man a certain end, that there is in him a prophecy of what a man may be, moves him as it can never move a man who thinks it is all natural, and who knows no eagle soaring to the sun. May I read you the words of the greatest optimist of modern times:

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event
To which the whole creation moves."¹

God is not one who sets the world running like a clock. He is the everlasting Life and Light.

Who are they who have been optimists? That is one way we judge of the deepest spiritual truths of any thought. Have they been men who simply dwelt upon the surface of things? I cannot call their names, for they are legion, but the poets are all optimists. Tennyson sings it every day. It was the same with Browning, and with our own Lowell and his great strains; and it was the same with Whittier, too, who had a hope. They were men who were poets because their souls were full of the certainty of the fulfillment of our human life. Every man must take a hand to make the world better.

All religions are optimistic. A religion is religious just in proportion as it is optimistic. Our race is an optimistic race. Our land is an optimistic land, in spite of the dreamer's ugly dreams. Even in the generations not yet passed away is seen a great revulsion, a casting out of a vast iniquity, and colossal peace. Who is the optimist of all optimists? Who stands in the center of human history and sees everything, and in its inmost depths knows what it really is? Christ is the optimist, with his blessing and pitying hands. Nobody ever believed in the certain fulfillment of human life as he did. Oh! my friends, we are in grand company when we are optimists. If we may not soar with the highest of them, at least we will look up and rejoice in their soaring.

This, then, is what we claim as the justification of our optimism. Nay; go back to the beginning. It came forth from God, who in his first great utterance declared the world good. Our optimism then, is no silly thing; and its justification is by its own hope. Oh my friends, never be ashamed, in your college room or in the club, of optimism. Take your book and go forth and get into the purest life and surest company. Only he who knows goodness sees badness with a genuine insight and energetic movement. With endless difficulties around us, let us not let our arms drop and be idle. We think that this end of the century is leading into something beyond. It is not that we see some bright light; but there is something in the air, in the souls of men, that makes us hope. In nearing the end of the tunnel, some-

thing in the sound of the train without a ray of light, something in the rails under the train, tells us that we are nearing the end of the tunnel; so I think we are hearing a different sound and will see a new light, and when we shall have entered into full light, we shall know that God was not wrong and that we have not hoped in vain.

As Christ made the world better for those who were to come after him, we may not only enter into that salvation, but add something to the full development and manifestation of it ourselves. Let us go our way, saying to our own souls, "Christ has overcome."

¹This sermon was preached in Trinity Church, Boston, on November 24, 1892. Several years later it was published in *The Outlook*.

²Tennyson's "In Memoriam."

BELIEF VERSUS KNOWLEDGE

Battered and bruised and torn
Struggling with storm and strife;
Heartsick and weary and worn,
Such was my sense of life.

Infinite peace of soul;
Wonderful strength from above;
Happy, harmonious whole;
This is my knowledge of love.
—R. W. Ward.

I am not bound to win, but I am bound to be true.
—Abraham Lincoln.

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.
From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

Bible (which consists of lessons in interpretation), price \$25.00.

Admission to Normal and Graduation Classes by special permission of Board, \$25.00 each class.

GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver. President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, MRS. JESSIE D., D.S.B., 1630 Emerson St., Denver.
- CLOSE, THE REV. HELEN E., D.S.D., 727 W. 14th St., Oakland, Calif. Minister First Divine Science Church of Oakland.
- DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Ia. Teacher and Practitioner.
- DOWNNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Practitioner.
- ELDERKIN, THE REV. RUTH DALZIEL, D.S.B., Longmont, Colo., R. R. 1. Traveling teacher and lecturer.
- ELLIOTT, THE REV. IDA B., D.S.D., 727 W. 14th St., Oakland, Calif. President California College of Divine Science.
- FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., 9th Floor Brack Shops, Los Angeles, Calif.
- GREENBAUM, THE REV. LEON, D.S.D., 4916 Washington St., St. Louis, Mo. Teacher and Practitioner.
- KETNER, MRS. M. M. P., D.S.B., 2270 Hudson St., Denver. Practitioner.
- LAWSON, AGNES M., D.S.B., 3932 Turk St., Seattle, Wash. Teacher.
- MOONEY, MINNIE R., D.S.B., 1647 Gilpin St., Denver. Practitioner.
- MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.
- PARSONS, MRS. MARY DEAN, D.S.D., 121 Pearl St., Denver. Individual Instructor.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 1570 Ogden St., Denver. Teacher and Practitioner.
- RITCHIE, FRANK G. AND ALICE R., D.S.D., 1308 Hartford Bldg., 8 S. Dearborn St., Chicago, Ill.
- SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.
- SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.
- SMITH, MRS. RUTH B., D.S.B., Secretary, Colorado College of Divine Science.
- STARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L., D.S.B., 1540 Fillmore St., Denver. Practitioner.
- WALSH, MRS. LOUISE K., D.S.B., 1526 High St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Calif. Practitioner.
- YOUNGCLAUS, MISS EMMA H., D.S.B., 1340 Josephine St., Denver.

THE COLLEGE IS PUBLISHING THREE HELPFUL MAGAZINES

- DAILY STUDIES IN DIVINE SCIENCE—\$1.00 per year.
- SUNDAY SCHOOL STUDIES IN DIVINE SCIENCE—Primary, Junior, Intermediate and Senior Departments—for each department, 75 cents a year.
- THE DIVINE SCIENCE WEEKLY—\$2.00 per year.

BOOKS FOR SALE AT THE COLLEGE

- MENTAL AND SPIRITUAL HELPS TO FREEDOM—By Mrs. C. L. Baum. Price: 25 cents.
- STUDIES IN DIVINE SCIENCE—By Mrs. C. L. Baum. Price: \$1.00.
- INDIVIDUAL RESPONSIBILITY—By Mrs. C. L. Baum. Price: \$1.00.
- DIVINE SCIENCE AND HEALING—By Mrs. M. E. Cramer. Price: \$2.00.
- BASIC STATEMENTS—By Mrs. M. E. Cramer. Price: \$1.00.
- THE JOURNEY OF JESUS—By Ellen Conger Goodyear. Price: \$1.00.
- THE DIVINE ART OF LIVING—By Kathleen M. H. Besly. Price: 75 cents.

The Following Books by Fannie B. James

- TRUTH AND HEALTH—The College Text Book. Cloth Binding, \$2.00; Full Seal Binding, \$3.00; Flexible Binding, Pocket Edition, \$4.00.
- SELECTED BIBLE READINGS—Price: Paper, 50 cents; Cloth, \$1.00.
- MORNING GLORIES—Price: Paper, 35 cents.
- WORDS SUGGESTING HOW TO HEAL—Paper, 25 cents; Cloth, 50 cents.
- THE REDEEMED BODY AND COMMUNION SERVICE—Price: Paper, 25 cents.
- THE GREATEST OF ALL IS LOVE—Paper, 25 cents; Cloth, 50 cents.
- BIBLE TEACHING ABOUT HEALING—Price: Paper, 15 cents.
- A SERIES OF THREE SERMONS—Subjects: This Is My Body, The Christ Healing, The Christ Baptism. Price for each sermon: 5 cents.

STUDENT GROUPS

- COLORADO SPRINGS, COLO.—Leader, Mrs. Grace V. Gregory, 725 N. Cascade Ave.
- GRAND JUNCTION, COLO.—Leader, Mrs. Emma Chester, 220 N. Eleventh St.
- GREELEY, COLO.—Leader, Mrs. Carrie Sanborn, 1018 Ninth St.
- PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighteenth St.
- WRAY, COLO.—Leader, Mrs. Margaret Davis.
- HINSDALE, ILL.—Leader, Mrs. Kathleen H. Besly, 156 Park Ave.
- WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.
- RENO, NEV.—Leader, Mrs. Martha Krueger, 149 E. Fourth St.
- TOPEKA, KAN.—Leader, Mrs. Lida Hardy, 1731 Lane St.
- NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 601 W. 180th St.
- ATLANTIC CITY, N. J.—Leader, Catherine Curtis Burton, 203 Humphrey Building, S. North Carolina Ave.
- KALAMAZOO, MICH.—Leader, John A. B. Hargrave, 730 W. Main St.